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A
SERMON

Preach'd May 1. 1707.

BEING

The Day of Thanksgiving

FOR THE

UNION

OF THE

Two Kingdoms

OF

England and Scotland.

By JOSEPH STANDEN, Minister of
Coleford near Froome in Somersetshire.

L O N D O N

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TO
The Right Honourable

WILLIAM Lord COWPER,

Lord High Chancellor

OF

GREAT BRITAIN,

AND

One of her MAJESTY's most Honourable

PRIVY COUNCIL.

Mr Lord,

I SHALL not trouble your Lordship with the Reasons that inclined Me now to publish a Discourse which was not designed for the Press. Those Excuses are generally made with a very ill Grace, while (after all the Pre-ences We urge) no Body forces Us to appear in the World.

DEDICATION.

Nor shall I make any Apology for my presenting this Discourse to your Lordship; and were the Performance answerable to the Greatness of the Occasion, I should need none.

The greatest Judges are usually the most Merciful; not that I think so great a Name as your Lordship's, can guard a mean Performance from Censure. No, My Lord, You with all your Authority can no more protect a dull Thing, than You can be guilty of one your self.

The Murmurs, which some are pleased yet to continue, render this Discourse not altogether unseasonable; tho' I cannot pretend to satisfy those whom the Wisdom of Her MAJESTY and your Lordship cannot. Yet it must needs seem very unaccountable to Forreigners, that any of Us should complain of that which has drawn upon Us the Wonder, and the Envy of all EUROPE.

The particular Share your Lordship had in a Business of such Niceness and Importance leads me very naturally to this Dedication: And if I have said any thing that may meet with your Lordships Approbation, I shall not be much concern'd at the Opinion of less discerning Judges.

I doubt not, My Lord, but the whole Island will soon be sensible of the good effects of the

UNION

DEDICATION

UNION, under the Influence of so Great
and so Good a QUEEN, whose Wisdom has
singled out your Lordship for so eminent a Post,
which you so well fill.

Your great Office has not received a larger
addition of Honour from the raising of its Cha-
racter by the UNION, than from your Lord-
ship's particular Management, which is so well
known both at Home and Abroad; your Lord-
ship having not only been chosen to so high a
Station, at an Age when others of very great
Parts and Abilities are admitted for being capa-
ble of much less difficult Employments; but ha-
ving shown so disinterested a Generosity, so great
a Genius, and such unwearied Application,
that as you arrived at this Dignity with the
publick Applause, so (if it may be said of any
Man) you possess it without Envy, since you act
as one who accepted of this Employment rather
for the publick Advantage than your own.

But I should do your Lordship a great deal
of Injury, should I pretend to write your Enco-
mium, which would require a more Masterly
Hand, and an Eloquence equal to your Lord-
ship's.

Whatever some may think of the UNION,
while the Crown is on such a Head, the Sword
in such a Hand, the Treasury under such a
Manage-

DEDICATION.

Management, and the Justice of the Kingdom under your Lordship's Direction; Heaven must be resolved to ruine Us, and We must be strangely infatuated if We are not a happy People.

How ever We may differ about other Matters yet We all agree in admiring your Conduct. May your Lordship, after having long and successfully served your QUEEN and Country, leave this World with the satisfaction of a good Conscience, and go to receive the glorious Remuneration of the Just, affording Posterity an undeniable Instance, that exalted Greatness, and true Goodness are not at all Inconsistent; which is the hearty Prayer of,

MY LORD,

Your LORDSHIP's

Most Humble Servant.

Jos. Standen.

SERMON

Preach'd May 1. 1707.

ing the Day of Thanksgiving for the
Union of the Two Kingdoms.

EZEK. XXXVII. 22.

I will make them one Nation in the Land upon the Mountains of Israel, and one King shall be King to them all; and they shall be no more two Nations, neither shall they be divided into two Kingdoms any more at all.

SHALL not spend any time in enquiring how far the Prophecy has been fulfilled which is delivered in these Words, and in other Passages of this Chapter: or shall I determine whether we are to expect more solemn and national Calling of the Jews, and bringing back the Ten Tribes to their own Land. Whatever particular Event is pointed at in these Words, they are a Representation of the
Union

Union of a People who had long been at Variance, and cherished great and fatal Animosities amongst them.

So that tho' we may not (perhaps) easily agree what Period of Time to fix for the Accomplishment of this Prophecy to the Jews, or what Circumstances of theirs it most corresponds with: Yet I suppose we are all convinced that nothing can be more suitable to the Delight of this Day, or give us a more lively Description of that happy Providence which we hope will prove a great and lasting Advantage to us and our Posterity; *And I will make them one Nation, the Land upon the Mountains of Israel, and one King shall be King to them all; and they shall be no more two Nations, neither shall they be divided into Kingdoms any more at all.*

That which this Day, and this Text lead me to discourse of, is,

- I. To consider the great Blessing and Happiness of Union.
- II. That God is the Author of it.
- III. What a great Blessing it is to have such an Union lasting.
- IV. To apply it to our own Case, and to the Providence of this happy Day.

I. I shall consider the great Blessing and Happiness of Union. This is very evident with respect both to temporal and spiritual Blessings. The Histories of all Ages (and I hope the experience of the present) will convince us that nothing promotes the temporal Interest of a People more than Unity and Love. When Jealousies and Suspicions are laid aside, when divided and contrary Interests are suppress'd and forgot-ten; this sets every one more chearfully about his own Affairs, and makes him more ready to promote those of the Publick, because he is sure to find his own Interest in it; so that this encourages Industry and Diligence, without which the greatest People in the World will quickly sink, and be crush'd with their own Weight. Without Labour and Industry a Multitude of People are but as so many Locusts and Caterpillars to the Country where they live, and consume and devour one another.

Discord and Malice, Tumults and Seditions ruin the temporal Happiness of any People. *A Kingdom divided against it self cannot stand long, Mat. xii. 25.* How many Nations have been convinced of this by melancholy Experience!

But how great is the Happiness where there is Union in Interests, in Affections, in Counsels, and in Actions! Where it is not the Interest of

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one Party or Body of Men to disturb and vex the other, but all share alike (according to their Rank, Circumstances, and Merit) in the Protection, the Justice, and the Encouragement of the Publick, and find their own Account in promoting the Common Good: When Men love one another, and rejoice in each others Good, and carefully avoid every Stumbling-Block which might throw down that Love and Peace, and break that Harmony and Concord which is established; this gives us a pleasing and happy Prospect.

And this makes way for an Union in Councils, where those who are at the Helm, agree to the most proper measures for the publick Safety when under pretence of the good of the Publick Men do not carry on their own private narrow Designs, either for the advancement of themselves and Families, or purely for the sake of opposing those who have deserved the Love of their Country, which (with some) is crime enough to raise their Envy, and set them upon Attempts to ruin their Glory and Reputation, tho' with the Ruin of ever so good a Cause, and the defeating even so happy Designs. When the *publick* Justice is made a Cloak for *private* Malice, and an Engine to carry on ill Designs: When Men (if they are convinced that their Projects will not be for the

common Good) do not scorn, out of the Pride and Haughtiness of their Tempers, to submit to others who offer better Advice; but can be content to drop their own Interests, when by so doing they hope to serve their Prince and their country; then (as Solomon says, Prov. xi. 14 *In the multitude of Counsellors there is Safety.*

And this Union in Interests, Affections, and Counsels, makes way for an Union in Actions, for the carrying on all great Designs with a steady Hand, and a constant and uniform Management.

How great things Union can do, We may easily see by the mighty Progress an ambitious neighbouring Prince has made, to the Terror of other Countries, and the Alarming all Europe. An Union, a firmness and steddiness of Counsels, Interests, and Actions, was the great means of carrying on those Designs, which (notwithstanding the Wisdom of the Crafty) we hope a wiser God has broken in pieces. But so much I would observe from it, that if a bad Cause, and an unrighteous Interest may have such Success by the Fidelity and Union of those who manage Things, what might we not expect where there is a good Cause, and a firm Union, and good Understanding between those who are concerned in it, when (besides the help of these human Means) We may expect the blessing of God to attend it?

We shall see also the great happiness of Union, with respect to *Spiritual Blessings*. This is one of the glorious Characters of Christians to be Lovers of Peace, and seekers of Union. And they who from a truly Christian Spirit seek after these things, may expect the peculiar blessing of God, who does not delight to inhabit those Breasts that are full of the Tumults of Passion and always troubled with the Storms and Tempests of Contention. That Divine Spirit which descended in the likeness of a Dove, delights in those who are of a peaceable, a meek, and a gentle Spirit: And there is a particular Blessing pronounced on such; *Blessed are the Peace-makers, for they shall be called the Children of God; and Blessed are the meek; for they shall inherit the Earth*, whether they have more or less of this World, they shall have God's Blessing with it. A great part of those Vices and Disorders which disturb the World, flow from an haughty, unpeaceable and dividing Spirit.

And were Men of this peaceable and uniting Temper, how soon and how easily would they lay aside those Quarrels and Animosities, which sower their Minds, and imbitter their Spirits! They might then attend Divine Service, and hear Sermons to their own and others Edification; and the Rage and Fire of an unmerciful (and there-

Therefore unchristian) Zeal, would be turned into the Fervors of Devotion.

Were there a firm and hearty Union, Magistrates would be more easily engaged to suppress Vice and Profaneness; whereas while Names of Parties are kept up, not only as Marks of *Distinction*, (which in some cases is no harm) but as Names of Contempt and *Detestation*, if one of these Parties endeavours to promote so good a Work, 'tis a thousand to one if others of an opposite Party do not endeavour to hinder it, out of pure Spite and Malice, resolving to dislike whatever any of the other Party promote. Thus while all pretend to the right Way, and the true Religion, Religion lies bleeding and expiring; and those few brave Souls who endeavour to rescue and defend it, and to call back the practical Part, which is the very Soul of Religion, are sure to meet with Opposition enough.

Spiritual Blessings are particularly promised to the Jews upon the happy Union mentioned in the Text, Ver. 23d of this Chapter, *Neither shall they defile themselves any more with their Idols, nor with their detestable things, nor with any of their Transgressions: But I will save them out of all their Dwelling Places wherein they have sinned, and will cleanse them; so shall they be my People, and I will be their God, and they shall walk in my Judgments, and observe my Statutes, and do them.* Thus

Thus a well-grounded Union is the way to Temporal and Spiritual Blessings. And no wonder that it is so, when we consider,

II. That God is the Author of Union and Peace. *And I (saith God) will make them one Nation in the Land upon the Mountains of Israel.* God is the God of Peace and Order, he is the Author of Union and Love; God is Love. 'Tis he is the Author of that Love which reigns amongst the blessed Angels, and the Spirits of the just Men made perfect. 'Tis he is the Author of the Union and Harmony which runs through the whole Creation. And if there is any thing of a desirable Union amongst Men, it is God who is the Author of it, these three ways.

(1.) As he hath obliged Men to Love and Union by his holy Laws. There is no Precept in the Gospel that is more solemnly and warmly urged, than that of Union and Peace. There is nothing more severely condemned than Malice, Hatred, and unchristian Divisions. Nay, all our other Virtues, (how much soever we may boast of them) all our pretences of Piety towards God, our severest Mortifications, and our strictest Devotions, our soundness of Judgment, our confidence that we are in the Right, and that all others are in the Wrong; all this (and
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thousand other things) is nothing without a spirit inclining us to Unity and Love. This is the great Commandment of our blessed Saviour; *A new Commandment give I unto you, that ye love one another*, St. John xiii. 34. *By this shall all men know that ye are my Disciples, if ye love one another.* So far was our Saviour and his Apostles from making it a necessary Character of one who was a Member of the true Church, most heartily to detest, and revile, and persecute his fellow-Christians that could not altogether enter into some of his Sentiments, and will not embrace all his Opinions with as little Reason, as he himself perhaps has taken them up.

It must be granted, there are a great many other things which a Christian is obliged to observe, and without which it is impossible for him to be saved: But the Apostle, tho' he recommends a great many other Duties, yet, says he, *above all things have fervent Charity among yourselves*, 1 St. Pet. iv. 8.

(2.) God is the Author of Union and Love, as he hath recommended it to us by his own Divine Example. His amazing Condescension, the tender care of his Providence, his great Patience and Forbearance, his sending his Son into the World to die for us, the frequent and compassionate Offers he has made us, and all the methods of

of his Grace, whereby he leads us to an happy Reconciliation and Union with himself; all these should teach us not only to admire and praise but also to imitate our God; and that All Bitterness, and Wrath, and Anger, and Clamour, and Envy speaking should be put away from us, with all Malice and that we should be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us. If the example of Men may sometimes teach us a little too much Hatred and Fury, let the example of a God teach us to be kind to another and a better Spirit.

(3.) God is the Author of Union and Peace, he disposes things by his wise and gracious Providence, and ripens the affairs of Nations for the end; and influences the Hearts of Men, and puts thoughts of Peace and Love into their Minds when-ever the time was, or whether it be yet to come, that this Prophecy in the Text is to be fulfilled, there was to be a remarkable Hand of God in it, Ver. 21. *Behold! I will take the Children of Israel from among the Heathen, whither they shall be gone, and will gather them on every side, and bring them into their own Land.* God influences the Hearts of Men; for if the Devil puts thoughts of Malice and Enmity into our Minds; if he sow the tares of Division, and kindles the flames of Contention amongst us; we may conclude that

blessed God is more ready by his Spirit to in-
 Thoughts of Peace and Union into our Minds.
 restoring and uniting the scattered Jews by
 (whoever were the visible Managers of it)
 attributed to the Influence of God's Spirit,
 a i. 1. *The Lord stirred up the Spirit of Cyrus.*
 says God) create Peace. God (says the Apostle) is
 the Author of Confusion, but of Peace. Men are
 Authors of Confusion, by their Pride, by their
 Conceit, by their unreasonable Ambition, and
 vengeful Spirit, and by their haughty imposing
 tempers, whereby they send others to Heaven or
 Hell, as they happen to agree or disagree with their
 Progenitions. But God is not the Author of Confu-
 sion, how much soever his Name may be made use
 in it, but of Peace. Now if this be so desirable a thing, it will be very
 for us to conclude,

II. What a great Blessing it is to have such an
 Union lasting. Union and Love are such desirable
 things, that at the very first Appearance they carry
 convincing Charms in them. They need no Praises to
 commend them to those who have a Christian
 temper, and honest Designs. But if Union appears
 desirable at first, it must be acknowledged that the
 longer it continues, the more the Benefits of it
 be increased and multiplied.

rels and Injuries will be more forgotten, and buried deeper, and another Age may not be so easily persuaded into the folly of raking them up again. So that as the Animosities and Divisions of the Men of one Age, have had a fatal Influence on the next; *Our Fathers have sinned, and are not; and we have born the Iniquities*, Lam. v. 7. So the good Temper, the Union and peaceable Disposition of the Men of one Age may have a good and happy Effect on Posterity, and (as St. James speaks) *The fruit of Righteousness shall be sown in Peace of them that make Peace.*

We shall think the Continuance of such an happy Union a very great Blessing, if we view the other side of the Scene, and suppose such an Union dissolved. For then it is very natural to conclude that former Quarrels will be remembered, and repeated with an imaginable Resentment and Fury, and perhaps a Reconciliation for the future rendered not only difficult but altogether impossible.

These things need no other Proof, than the bare mentioning of them; and therefore I proceed,

IV. To apply what has been said to our own Case and to the providence of this happy Day. I shall mention (and but mention) some few things among many that might be insisted on, to let us see how great a Work this is.

'Tis an Union between two Protestant Nations

This makes it of greater Importance to *Europe*; for our Enemies by our Divisions should at last overcome us, the Liberties of *Europe*, and the Protestant Interest (without a Miracle) would fall at once. But suppose this should never have happened; yet to have seen two Protestant Kingdoms mortal Enemies, and sworn Foes to each other, would have been a very melancholy Sight.

'Tis an Union between two Kingdoms, that have often injured and offered violence to one another. The History of those Wars and Ravages, those Ruins and Devastations that have been committed on both Sides, how much soever of Horror there may be in the Remembrance of them, yet occasions the pleasing Hope that those Hostilities will no more be repeated.

It is a great Work, if we consider the Difficulty of How many Obstacles were there in the way that many were thought to be insuperable, and by some attempted to be made so! How many nice Intricacies were there in the nature of the thing it self! How many unreasonable (tho' to some plausible) Jealousies were industriously fomented! And how many frightful Apparitions were raised to haunt and terrify both Nations! But all this was so far from breaking those *Uniting* Measures which were carrying on, that a Spirit of Wisdom and Condescension appeared in all the Steps of this great Work; and the Success has more than answer'd the Expectations we

so justly entertain'd from the Integrity and Ability of those great Men who were the Managers of the nice Affair; so that neither malicious or groundless Surmises, secret Cabals, nor open Violence, were able to stop those two great Bodies in their steady Motions towards an Union.

Another Thing which we may reflect upon, to think what might have been the Consequence the Design of the Union had miscarried. In all probability if we had not been *United*, we should have been more at a *Distance* than ever. It might have prevented our Neighbours from fixing on the same Successor to the Crown whenever we shall be so unhappy as to lose her present Majesty: And this might have caus'd an open Rupture between us, and have given our common Enemy too fair an Opportunity of ruining us both. And what a Tragedy of Blood and Desolation does this present us with! There would have been no vain and chimerical Fears, but would have been too well grounded.

If we also consider how often (as our Sovereign observes) this Work has been attempted in vain above this hundred Years past, we may bless God that 'tis brought to Perfection in our Days.

The last Observation I shall make, is, to consider in what sort of a Reign this *Union* is compleated. In the Reign of a Queen whom God has raised to be the Scourge of haughty Oppressors, and

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refuge and Hope of the Distress'd ; a Queen free
 from the Madness of Bigottry, and the Rage of a
 persecuting Spirit, who is as Great abroad as she is
 good at home, and awes us more by Love than
 fear ; who does not make her self the Head of a
 party, but is truly a *Nursing Mother* to the Church,
 and not only just, but kind to all her Subjects ;
 who does not reign for her self, but feels the Hap-
 piness and Miseries of her People, and looks upon
 their Interest as her own ; a Queen who chuses Men
 for the Cabinet and the Field with such Judgment
 and Penetration as if she depended entirely on human
 means, and yet as devoutly applies Her Self to the
 Almighty as if she were utterly destitute of them all :
 A Queen, whom if her Enemies (supposing she has
 any amongst us) can pretend to accuse of any De-
 signs to introduce an arbitrary Government, they
 can found their Accusation in nothing but this, that
 she has so firm an Interest in the Hearts of her Peo-
 ple, that she may do what she pleases with them ;
 an Interest which (if it can be greater than it is) we
 hope will always grow, to the Confusion of our
 Enemies. Such a Queen is fit to *Unite* ; and may
 God long preserve her to cement the two Nations,
 and keep the Union from any Flaws. I need say
 nothing to *English* Men and Protestants to give them
 a Character of their *Sovereign* ; they know, they
 see, they feel their own Happiness ; and are con-
 vinced

vinced that had the Island never been called so before, yet upon the Account of the *Queen* who fills the Throne, it more than ever deserves the Title of *Great Britain*.

All these things put together in all their Circumstances, give us Occasion to say, that we hope *God hath made Us one Nation, and that We shall be no more two Nations, neither shall We be divided into two Kingdoms any more at all.* May not we say (in the Words of our Sovereign) *It is God alone who hath thus made Us to be of one Mind?* This is the Lord's doing, and it is marvellous in our Eyes.

I shall conclude all with recommending these two things which the Occasion of this Day puts us in mind of.

(1.) Let us heartily pray for the Continuance and happy Success of this Union, and that God would prevent every Root of Bitterness from springing up to trouble us. Let us pray (as her Majesty commands us) that we may not only be called so, but that God would give us all Hearts to become one People. Whatever Opinion we have of the Union, yet since it is accomplished, we may and ought all of us to agree in praying for a Blessing upon it. Most of those who were against the Union (I hope) were of that Mind because they thought it would not be for the Publick Good; and if that were their true Reason, the same Principle will induce them to be easy,

fy, and to make others so, since the Thing is one, and the disturbing People with the *imaginary* consequences of it cannot proceed from any good design. But I hope Time and Experience will convince them that they had no Reason to look on this Day of Thanksgiving as a Day of Mourning and lamentation. Let us heartily pray that this united Kingdom may never be ruined by its own intestine divisions, and then I hope the only Gate is shut up which a foreign Enemy can enter with any Prospect of Success.

One Thing we ought to be warned against, lest we be too much against Peace and Union amongst ourselves, and at the same time unseasonably fond of an unsafe Peace with our Enemies. There is a Character of a great Prince in the Prophecy of Daniel, Chap. viii. 24, 25. There shall be a King of a fierce Countenance, and he shall destroy wonderfully, and shall prosper, and practise; and shall destroy the Mighty, and the Holy People: And through his Policy also he shall use Craft to prosper in his Hand, and he shall magnify himself in his Heart, and by Peace shall be destroyed, &c. How much this is the Character of a certain Prince in our Days, we have already known; God grant we may not farther know. By Peace he hath destroyed many; God give us at last such a Peace, that he may be able to destroy no more by cruel and unjust Wars. In the mean time let us bless God,

God, that so much is done towards the accomplishing so desirable an End; In order to which,

(2.) Let our Temper and Disposition of Mind be suitable to the Providence of this Day. I mean let us learn to be of an healing, a peaceable and uniting Spirit. God calls us to Union; let us not in spite of the Laws and the Providence of God in spite of the glorious Example of the best Queens, in spite of all the Charms of Love and Peace, resolve to be of an unquiet Spirit, and make Union it self the occasion of Quarrels and Animosity. We have suffered enough already by our own fatal Divisions. An unnatural civil War brought along with it those licentious Outrages and Phaneness, and occasioned those horrible Disorders which startled and grieved all good Men, and gave bad Men an opportunity of burying both Church and State in the Ruins, and Confusions they have been the Authors of. If Tyranny was justly feared from the designs of a Court influenced by our Enemies, on the other hand the People indeed changed their Masters, but not their Condition: But (as Mr. Edm. Calamy had the Honesty, and the Courage to observe in a Sermon before the House of Lords in those times, before things were driven to the extremities they afterwards came to) tho' they thought themselves "freed from the Tyranny and Cruelty of the high Commission and Star-Chamber,

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there was as much complaint of Oppression and Injustice in the Parliament Committees in the Counties, as ever there was of the Star-Chamber, or High Commission. I mention not these things to insinuate if the happy Government we are now under, should be in any danger from those few (I hope very few) Enemies it hath amongst us; nor to Reach any Party among us with what is past, as we ought to take the Character of a whole Body Men from the Fury and Extravagancies of some particular Persons (on either side) who had Designs of their own to carry on, or as if we could certainly conclude that the Men of this Age inherited the Principles of their Ancestors in every respect. I am sensible that these things ought rather to be forgotten: But since they *will not be forgotten*, the best use of rehearsing them, is to make use of them as Arguments to warn us by former Follies and Distractions, to resolve on a hearty and entire Union for the future.

What should hinder us from living in Peace and Unity? Are we injur'd in our Properties? Let us in such case rather drop something of our Right, than be troubled with needless Contention; or if the Case requires our Contending, let us not carry our Remonstrances into Malice, and unchristian Revenge.

Are we injur'd in our Reputation? In the midst of our necessary Self-Defence, let us manifest that

we forgive our bitterest Enemies. And therefore let us not do the very thing we complain of; Let not slander and belye others, because they wound our good Name, *not rending Railing for Railing but contrariwise Blessing*, and using no other Weapon to defend our selves, but what are to be found amongst the *Armour of God*; and let us be ready to exercise not only Justice, but even Mercy and Kindness to those that hate us, and speak all manner Evil of us.

But you may say, there are some who have different Sentiments in matters of Religion, and are not of our Communion, and how can we have any Peace or Union with them? One would think this were the most slender Temptation of all the rest, to break Peace and Union. When injury is done to us by another Man's endeavouring not to injure his own Conscience? But so it is, there are no where more inveterate and fatal Animosities, than where Men quarrel about their different Opinions. May we not speak it to our Shame, that there is much more Civility between *Christians and Turks*, than between *Christians and Christians* upon some Occasions, when they fall about some doubtful and unnecessary things? He are Men apt to make a great many things Fundamental, which God and his Word has not made so, and which in their own Nature do not at

make us better Christians, and therefore cannot be that mighty Consequence, as if all Religion were waded or lost with them! But tho' in themselves they cannot make us better; yet by our breaking the bonds of Charity for their sake (as we would have it be thought) they may make us a great deal worse.

Would we convince others by Arguments? We shall all the more easily accomplish what we aim at, if we propose our Reasons with mildness and good humour; with as much Strength of Thought as we can use, and yet with all possible softness of Temper. Whereas if we put on an air of Defiance and Hostility, and arm our selves with ill Language and opprobrious Names, we shall immediately be looked upon as Enemies; and it would be strange if we should do any good to those who can see no ground to conclude we design them any.

But if we would fain use other Methods besides Argument and fair Dealing, suppose we could oblige every Body of different Sentiments to declare themselves of our Mind, and enter into our Communion; yet since Force could never alter their real Sentiments, would it be any way for the Reputation of our own Communion, to wish to see Men so honestly, and according to their Consciences, while they were out of it, and turn Hypocrites as soon as ever they enter into it? Herein also we should contradict the fundamental Rule of doing

to others, as we would have them do to us, a Maxim, which had not our Saviour delivered among his own Divine Sayings, might have pass'd without some for a piece of *Pagan Morality*, not to be praised by Christians.

If our Brethren believe in the same God, Saviour : If they acknowledge the Divine Authority of the Scriptures, the Corruption of Nature, the necessity of God's Special Grace and Assistance to convert and save Sinners, the necessity of an holy Life, and yet at the same time, disown all Merit in their own Works, and depend on the Merit of Jesus Christ for their acceptance with God. If they believe a State of eternal Rewards and Punishments, and endeavour by the grace of God to live in a continual preparation for Death, and care rather to think often on that Day when they themselves shall be called to Judgment, than to judge and condemn others at the Bar of their own Prejudices and Prejudices ; such sincere Souls cannot be under any fundamental and damnable Error, 'tis no way suitable to the infinite Goodness of God to suffer those who are sincerely willing to know his Maker's Will, to perish for want of such Knowledge. And let us take heed lest our Censuring others for what we call Matters of *Faith*, should occasion too great Negligence in judging our selves for Matters of *Practice*.

And as for things that are acknowledged to be
 less Moment, it would be for the Advantage of
 the establish'd Church, if there were more of her
 Communion who treated their Brethren with Can-
 our and Civility : And methinks it were to be
 wished, that every thing were yielded that is fit to
 be yielded to the *Consciences*, tho' not to the Hu-
 mours of the Dissenters ; for tho' they may be in
 the *Wrong* in their Scruples, yet others may be in
 the *Right* to take away the Occasion of them. All
 the violent Methods that have been made use of,
 have done the Church but very little Service, nor are
 they her best Friends who wou'd have them repeated.
 That Great Prelate Archbishop *Tillotson*, brought
 over more People to Communion with the esta-
 blished Church by his Moderation, than all others
 by their furious and intemperate Zeal : And I
 cannot forget what a very Great Man said of him,
that he was a true Friend to the Church of England,
not in the way that some People would have had
him.

And it were to be wished also on the other
 hand, that the Dissenters could (more of them) re-
 sify a Readiness to meet their Brethren as far as
 ever they can with a safe Conscience, and not
 hunt after more Scruples and Objections ; that they
 would none of them refuse an indifferent thing
 purely because others are for the Use of it ; that
 they

they would none of them pretend that tho' Matter be ever so indifferent in it self, yet w^h once it is commanded by Superiours, it then immediately becomes unlawful; that they w^o none of them (while they complain of Impositions in others) manifest too great a Forwardness to impose on some even of their own Party, far as they have Power and Influence; for proaching and persecuting Men on the account of their Differing from them in some Opinion (which is as much a matter of Conscience as any thing else) is as bad as imposing Ceremonies, not much worse. It were to be wished that none of them by their unreasonable Humours to another would give but little Hopes of their inclinations to a nearer Union with those of the Established Church. Nor would it be any Disgrace to the Dissenters, if they would more generally exercise kind and moderate Thoughts towards one another, when they happen to differ in some things which are not of that Importance and necessity that fiery Men may pretend they are. Particularly, it would look better in many of them if they would not be unwilling to allow their brethren the same Latitude in their Exposition of *Articles* of the Church of England, which a *Great Prelate* has evidenced to be so reasonable and which the Divines of the Church of Eng^l

tho' so universally allow one another. And it would
as little Reproach to them, if they would al-
ways forbear censuring those as Apostates and
negados, who go over from the Dissenters to
Church, as if no Man could be a Man of
conscience unless he were of their Mind, and en-
tirely persuaded of the Truth of all their Opinions;
an Humour in any Party is unchristian and
tolerable.

And it were well if none of either Party would
be so unfair as to take the Character of the whole
Body of their Brethren from the narrow Princi-
ples, or the violent Measures of some particular
Men; a Computation which can hardly ever be
justified upon without a very great degree of
uncharitableness; for I hope there are very con-
siderable Numbers on both sides who would do
all they cou'd to compose our Differences, and in
the mean time desire to treat one another with all
imaginable Temper, and Moderation.

The Increase of this Temper on all Hands, I
hope will be one of the *many* good Effects of the
Union, for which we now return thanks to Almighty
God, which in stead of bringing the Church into
danger, will very much add to its Security.

Those Friends of the Church who disliked the
Union, will (I question not) in a little time be con-
vinced of their Mistake. But if there are any
others

others who pretend to dread the evil Consequences of this Union, and yet would be very well pleased not only to see those ill Consequences, but to the Authors of them; we have no great reason to be alarmed with the tragical Prophecies they make us, but rather to take the advice of the Apostle, *Be perfect, be of good Comfort, be of one Mind, live in Peace; and the God of Love and Peace shall be with you.*

Now to God the Father, the Son, and the Holy Ghost, be all Honour and Glory, for ever, ever, *Amen.*



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